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## REVIEWS OF RECENT LITERATURE.

### ANTHROPOLOGY.

**Report of the Bureau of Ethnology.**<sup>1</sup>— In the introduction to the administrative report Major Powell outlines more definitely than in the preceding volume his classification of ethnological activities. "The great science of demonomy," or the science of humanity, is divided into five categories: (1) esthetology, (2) technology, (3) sociology, in the sense of the science of government, (4) philology, with enlarged definition, (5) sophiology, the science of opinions. It is believed that the Bureau has organized and defined "the demotic sciences in such manner as to yield a definite basis for a scientific classification of the races and peoples of the earth."

The director announces that the vast collection of information obtained from personal research, manuscripts, and published literature concerning the Indians is to be published in a series of bulletins corresponding with the aboriginal stocks, under the designation "Cyclopedia of the American Indians." The subjects of the four accompanying papers are found in the pueblo region of the Southwest, in Yucatan, and in Peru.

The first of the two memoirs upon "extra-limital" subjects is not only of general, but also of comparative interest, since it aids in demonstrating the unity of aboriginal American culture. The conclusion is reached by Professor McGee that the operations of trephining were performed by persons of the same culture grade as the well-known "medicine men" of this continent, though but one case of trephining is thus far known in North America. In a collection of about one thousand crania two per cent were found to have been trephined, several more than once. Dr. Muñiz states that all the specimens pertain to a period at least two hundred years anterior to the discovery; they are from various and widely separated pueblos. No trephined crania have thus far been discovered at the necropolis of Ancon. Post-mortem trephining was not practiced, and no amulets of human bones have been found in Peru. The origin and development of this dangerous practice is discussed, and the methods

<sup>1</sup> *Sixteenth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution*, 1894-95, by J. W. Powell, Director. Washington, Government Printing Office, 1897.

classed according to culture grades. Comparison is made with the customs of the South Sea Islanders and the Kabyles, among whom trephining has long been practiced with a heroic exhibition of fortitude and an even greater recklessness of consequences than among the Peruvians. The South Sea Islanders hacked and scraped the skull with stone and shell, and covered the wound with plates of cocoanut. The operation was performed in some cases for the relief of simple headache. The Muñiz series contains but six crania which indicate a therapeutic motive; these operations were performed to relieve traumatic lesions, and all resulted fatally.

The second paper, "The Cliff Ruins of Canyon de Chelly, Arizona," is accompanied by a map which shows the extent of the pueblo region within the limits of the United States. The Canyon de Chelly is located near the center of an area which embraces nearly all of Arizona, eastern and central Utah, western New Mexico, and a small portion of southwestern Colorado.

Mr. Mindeleff's observations show that the cliff dwellers were Indians, and not a race distinct from the neighboring tribes. The cliff houses were erected in easily defended situations, where ledges afforded foundations and roofs, and where suitable blocks of stone for the walls were abundant. The same people also possessed pueblos near their unprotected agricultural lands. Gradations are found from the cliff to the pueblo type of domicile.

Dr. Cyrus Thomas, in a publication entitled *The Maya Year*, has shown that the year recorded in the Dresden codex consisted of eighteen months of twenty days each. The origin and signification of the symbols in the Maya, Tzewartal, Quiche-Cakchiquel, Zapotec, and Nahuatl, representing each of these twenty days, form the subject of the paper entitled "Day Symbols of the Maya Year." The Maya scribes had not reached that advanced stage where they could indicate each letter sound by a glyph or symbol; yet the characters used were to a certain extent phonetic. The symbols were not true alphabetic signs, but syllabic, in some cases ideographic, or in others simply abbreviated pictorial representations.

The memoir by Dr. J. Walter Fewkes on "Tusayan Snake Ceremonies" deals with a modification, produced by peculiar environmental conditions, of the serpent cultus which extended from the St. Lawrence to Peru. The ceremonies observed at the Hopi villages of Oraibi, Cipaulovi, and Cuñopavi are described in detail, and the conclusion is reached that "the worship of a great snake plays no part, but the dance is simply the revival of the worship of the Snake

people, as legends declare it to have been practiced when the Tiyo was initiated into its mysteries in the world which he visited." "I am inclined to believe that the snake dance has two main purposes, the making of rain and the growth of corn, and renewed research confirms my belief, elsewhere expressed, that ophiolatry has little or nothing to do with it."

**The Import of the Totem.**<sup>1</sup> — Miss Fletcher's studies have been aptly characterized as "sympathetic and thorough," and the present paper fully demonstrates the truth of the observation. Within the limits of a few pages is given a remarkably clear and concise account of the idea of the totem, one of the most obscure and perplexing subjects with which the student of American ethnology has to deal.

The totem is based upon the Indian's belief concerning nature and life, and it is only through an explanation of his customs and practices, a knowledge of his rites and ceremonies, that we may come to know what this belief is.

There are two classes of totems among the Omahas: (1) personal, belonging to the individual, and (2) social, that of societies and gentes. The personal totem is obtained by means of a puberty rite in which the youth fasts until he sees or hears in a dream or vision some animal or other form. This thing becomes the special medium through which he can obtain supernatural aid. It is his duty to seek and slay the animal seen in his vision ('in cases where the vision has been of no concrete form, symbols are taken to represent it') and preserve some part of it. This amulet represented the power of the whole class to which it belonged, a conception growing out of the anthropomorphic projection of man's characteristics upon all nature and the belief in the continuity of life, "making it impossible for the part and the entirety to be disassociated."

"The totem's simplest form of social action was in the religious societies, whose structure was based upon the grouping together of men who had seen similar visions, . . . blood relationship was ignored." "In the early struggle for existence, the advantages accruing from a permanent kinship group, both in resisting aggression and in securing a food supply, could not fail to have been per-

<sup>1</sup> *The Import of the Totem: A Study from the Omaha Tribe.* By Alice C. Fletcher, Thaw Fellow and Assistant in Ethnology, Peabody Museum, Harvard University. A paper read before the Section of Anthropology of the American Association for the Advancement of Science at the Detroit meeting, August, 1897. Salem, The Salem Press, 1897.